NEW-YORK CHRISTIAN MESSENGER,

AND PHILADELPHIA UNIVERSALIST.

DEVOTED TO THE DOCTRINE OF UNIVERSAL BENEVOLENCE AND MISCELLANY OF CHASTE AND MORAL TENDENCY.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

VOL. IV. SATURDAY, OCTOBER 10, 1835. NO. 50.

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Original.

AN EPISTLE,

To the first Universalist Society in Philadelphia.

Dearly Beloved---Your kind compliance with your pastor's recent request for a leave of absence of five weeks, is affectionately and gratefully remembered by him. Having returned from a very pleasant visit to the New England states, he feels at liberty to commit to paper an account of his journey; and to whom can it more properly be addressed than to you? Desiring you to receive the communication in the same spirit of frankness and love in which I expect to write it, I proceed as follows:

Monday, Aug. 10. Attended the dedication of the Universalist meeting house in Highstown, N. J. Present, Brs. Le Fevre, Marvin and Thomas. This edifice was purchased from the Baptists, removed to a lot presented by Major Cook, and handsomely refitted. Haggai ii. 9, will not be considered an inappropriate citation: "The glory of *this latter house* shall be greater than of the former; and *in this place* will I give *peace*, saith the Lord of Hosts."

Tuesday, Aug. 11. Enjoyed an opportunity of delivering a message to the 3d Society in New York. In view of the darkness of past times in this great city, the question may be proposed, "Watchman, what of the night?"—The answer is given; "The morning cometh." It has already dawned. The harbinger of a glorious day has appeared. Brs. Sawyer and Le Fevre, (good Evangelists and true) in co-operation with Br. P. Price, proprietor of the "Messenger," have effected a great work and a glorious. The Lord continue to prosper the labor of love. N. B. Br. David Pickering has received and accepted an invitation to become Pastor of the First Society, which for many years enjoyed the ministerial services of the late Br. Edward Mitchell.

Sunday, Aug. 13. Preached morning and afternoon in Br. Hosea Ballou's meeting house in Boston. Very large congregations. Br. B. has ministered to this society nearly eighteen years, and the Lord has abundantly blessed the union. I verily believe that this aged servant of the Saviour has effected more in the cause of true theology than any man who has lived since the days of the apostles. When he commenced the study of Biblical truth, every principle of popular divinity was radically false. Yea, of the whole body of popular theology, we may say as was said of the house of Israel: "From the sole of the foot even unto the head, there was no soundness in it; but wounds, and bruises, and putrifying sores." Isaiah i. 6. One by one, the errors of his times were exploded and abandoned. His theological works display the energies of a mighty mind; a mind tavelling in the greatness of its strength, illuminated by the rays of heavenly wisdom; and he has been, in the providence of God, the most prominent instrument in presenting a consistent view of the sacred oracles. At five o'clock preached a lecture in Brother L. R. Paige's meeting house in Cambridgeport. An excellent congregation and then the singing! What language can I find to express the gratification I experienced in hearing the old tune *New Jerusalem?* It was sung in the hymn commencing,

"Lo, what a glorious sight appears,
To our believing eyes."

It was sung with the spirit and with the understanding. And when, at the close, the words were uttered in *the language of heaven*,

"Fly swifter round, ye wheels of time,
And bring the welcome day,"

how could I avoid responding "AMEN!" I bless the Lord that he has given me a soul for music, and a faith which enables me to enjoy, even to rapturous transport, the songs of Zion. Spent the evening at Brother Paige's residence, in company with many believers; and the time passed swiftly away in the holy enjoyment of a "Concert of Praise."

Monday, Aug. 14. Journeyed to Lowell, 25 miles; and preached in the evening. The congregation filled the house in every part, and had, as I thought, the appearance of a flower-garden. More than half the persons present were young ladies. It is a saddening reflection that thousands and tens of thousands of females are engaged in the dissemination and support of the doctrine of endless wo; a doctrine which is at war with the holiest aspirations, the tenderest affections of woman's heart; and most devoutly do we pray that the time may arrive, when in every place, as in the beautiful and flourishing town of Lowell, the ladies may take a prominent and active interest in sustaining "the faith which was once delivered to the saints." Br. Thomas B. Thayer, who ministers to this society, is a faithful and true witness of the grace of God; and as such he has my heart and hand in the glorious work of an Evangelist.

Tuesday, Aug. 15. Preached to Brother Josiah C. Waldo's society in Lynn. Very few years have elapsed since the *Gospel* in its purity was first preached in this town. *Now*, there is a flourishing society, and a new and elegant meeting house nearly ready for use! "What shall we say to these things? If God be for us, who can be against us?" Became acquainted with a family of Friends, commonly called Quakers; and was gratified in being informed that they had heard my grandfather, Abel Thomas, preach in that town many years ago. I was still more gratified in hearing from their own lips, that they had learned of Christ, and found rest to their souls. I am satisfied that pure Quakersim is pure Universalism.

Wednesday, Aug. 16. Delivered a lecture in Brother Benjamin Whittemore's meeting house in South Boston; but being somewhat straitened in spirit, did not find ready communication. I think it was the late Brother William Farewell, of Vermont, who once took his text in Revelation i. 10, "I was in the spirit on the Lord's day." He proceeded to say, "When a man is in the spirit, he can preach; when he is not in the spirit, he cannot preach. The latter is my present situation." And this was his whole sermon. Brother Whittemore deservedly enjoys the fullest confidence and affection of his beloved society; and the blessing of the Lord has crowned with success their exertions to build up Zion.

Thursday, Aug. 17. Journied through Lowell to Concord, N. H., in company with Brother Robert Morse, of West Rumney, who, though not a preacher, is *a Universalist*; and that is the best thing I can say of *any* man. At Concord was met by that hearty Evangelist, Brother John G. Adams, with whom I became acquainted two years since at Nottingham, N. H. Accompanied him to West Rumney.

Sunday, Aug. 20. Preached morning and afternoon, to crowded congregations in the Union meeting house at Wentworth. Enjoyed the company and ministerial assistance of Brothers Adams and Knapp. Felt considerable liberty in proclaiming the acceptable year of the Lord, and was much gratified in perceiving among the people the manifestation of the true spirit of devotion. O that this were everywhere the case! O that we all could feel as we ought the indwelling of the grace of God, communicable fullness of the spirit of Christ! In Wentworth resides that venerable brother in the faith, Caleb Keith, Esquire. He is now more than *four score* years of age; yet (as was said of Moses) "his eye is not dim, nor is his natural force abated." Long has he enjoyed the rich consolations of the testimonies of Jesus, and to his soul the mercies of the Lord are still new every morning and fresh every evening. Seldom have I seen so aged a brother so much alive in the quickening power of God. He rejoices abundantly in the prosperity of Zion. "Brethren," said he, "when I first believed, there was but one preacher of the truth in any of four of the New England states; and *he* had, as it were, to flee from place to place, to get away from the wrath of his enemies. That preacher was John Murray. And now we have *thirty* preachers in N. Hampshire alone!" At five o'clock preached in West Rumney. Here the brethren have a beautiful meeting house nearly ready for use.—Among the hills, and valleys of the free and happy county of Grafton, there is a host of "good men and true;" and of women also—who hold forth the word of life in faith and verity. They possess the real spirit of the Gospel. They know in whom they have believed, and they are fervently disposed to enjoy the blessedness of Christian discipleship. In the evening, we had a "Concert of Praise" in the house of Brother Robert Morse. [Blessings be forever upon that household of faith.] Our joy was full. Every chord of every heart seemed attuned in

melody unto the Lord. In singing the songs of Zion, our souls were lifted to God on the wings of *holy hope*, and the eye of *Christian faith* beheld the consummation of the reign of Christ, when *perfect love* shall fill every heart in the full fruition of eternal joys! O for more of such seasons of refreshing from the presence of the Lord! They awaken in the soul the pure spirit of the Gospel of Jesus Christ. They introduce the mind into the Holy of Holies in the temple of the New Jerusalem; and there the spiritual Shekinah shines forth in all the effulgence and glory of the world above.

MONDAY, AUG. 21. Early in the morning——[I am aware that many persons will object to this special mention of incidents; but I cannot forbear gratifying myself in the relation of circumstances in which perhaps few, if any, of my readers, will feel any interest]—Early in the morning, toiled up a hill of considerable elevation in company with Brothers Adams and Knapp, and sang the hymn commencing,

"When I can read my title clear
To mansions in the skies."

Long will that scene be remembered with emotions of peculiar delight. Bade adieu to "the happy valley," and to its happy inhabitants, with the expression of a fervent prayer, that he who ruleth the destinies of men would keep alive the fire of sacred devotion in our hearts, and continue to bless us with the peace that passeth understanding. Preached in Concord in the evening. Our friends had obtained the use of the Unitarian meeting house. Due credit and thanks are accorded to the proprietors for this exercise of Christian liberality. These instances (I am sorry to say it), are

"Like angel's visits, few and far between."

The style of New England Unitarian preaching, as it has been represented to me, reminds me of Balak's advice to Balaam; "Neither curse them at all, nor bless them all." To such advice, every Universalist practically responds, "Behold, I have received commandment to bless; and he hath blessed; and I cannot reverse it." At Concord is published, "The Sar in the East, and New Hampshire Universalist," a paper of the right kind, edited by Brother John G. Adams, who preaches half the time to the society in this place. The Lord grant this good people the continuance of love divine.—Conversed this evening with a young Baptist lady, who said she "could glorify God in the endless damnation of her own sisters!" Great God! deliver her from the dominion of darkness, and from the awful delusion of the adversary!

TUESDAY, AUG. 25. Journied, in company with Brother Adams, to Deerfield; at which place we found many brethren and sisters, beloved in the Lord, who had congregated from various parts, to attend the session of the Rockingham Association.

WEDNESDAY, AUG. 26. Large congregations. Sermon in the morning by Brother F. A. Hodsdon, on the complex nature of man; animal or earthy; spiritual or heavenly. Afternoon two sermons; one by Brother Adams, on the unsearchable riches of Christ, and one by Brother Hosea F. Ballou, (who is much like his father,) on the purposes of God. In the evening, a Concert of Praise. I have little power of description; and even if I had the graphic pen of Washington Irving, I could not give the reader an adequate idea of the holy joy of that occasion. Well might Brother Whittemore exclaim, in the fullness of his heart, "O happy Deerfield! thy valleys and mountains echoed with the praises of God!" But I must attempt some description of that Concert of Praise Persons of all persuasions were present. Twenty-one Universalist ministers were in the house. The services were introduced by uniting in fervent prayer with that aged servant of God, Hosea Ballou. The power of the Highest was upon him, and upon us all. Then we sang the hymn,

"O how happy are they, who their Saviour obey,
And have laid up their treasures above;
Tongue can never express, the sweet comfort and peace,
Of a soul in its earliest love."

Then my humble self was called upon for an exhortation; then a word of encouragement from father Ballou; then prayer by Brother T. Whittemore; then a hymn; and so alternately exhortation and singing and prayer.——[Brethren in the common faith! children of the Lord Almighty! pilgrims in the earth! scorn not the exercises of the occasion I attempt to describe. Call me an enthusiast, and I will not deny that I am; but despise not the exercises of a Concert of Praise! Say not that such seasons of refreshing as we enjoyed at Deerfield, will be the means of introducing wild and strange fire into our denomination. Universalists are rational people; and their doctrine is rational. There is no danger to be apprehended from "bringing the coals of fire together," as Brother Whittemore expressed it. There is more danger of being frozen to death, than of burning up; as Br. Adams figuratively touched the subject. And I am sure that no one who was present at Deerfield will deny that in the Concert of Praise herein referred to, he experienced a special renovation and quickening of the spirit of devotion toward God and of love toward man.]

THURSDAY, AUG. 27. Sermon by Brother Thomas F. King, on popular objections to Universalism; followed by another by myself, on exemption from the fear of death through the power of Christian faith. In the afternoon, a sermon by Brother Hosea Ballou, on the influence of the Gospel of Christ. Thus closed the eleventh annual session of the beloved "Rockingham Association." Long may it possess and diffuse the life giving energy of celestial love. Journeyed to Lamprey River village, in company with nine ministering brethren. Preached in the evening in the beautiful Universalist Church on "ZION'S HILL;" and most heartily could we sing the lines,

"O happy they who love the way,
To Zion's Hill."

The congregation filled the house in every part, and to describe the occasion would be but a repetition of what I have said about the Concert of Praise at Deerfield. The spirit enkindled may be illustrated by the fact, that the wife of a Methodist minister (who was present) remarked to a friend, that she did not wonder the Universalists were such a happy people; "for," said she, "if I could believe as they do, I should be one of the happiest women in the world." We all felt just as father Keith expressed himself at West Rumney, on a similar occasion. We had been singing a hymn, to which "I am bound for the kingdom; will you go to glory with me," is the chorus. So soon as we concluded, "yes," said the venerable patriarch, "we will go to the kingdom together; and if, when we get there, I find that a single soul is missing, I will come back and look him up." "This,' said I, 'is the genuine spirit of Christ." Brother William C. Hanscom, a son of consolation, ministers to the society in Lamprey River village, which is abundantly prosperous in his ministrations of the spirit which giveth life.

[*Conclusion next week.*]

WILL GOD FORCE MEN TO HEAVEN.

This is a question which is very frequently asked by those who do not believe in the final salvation of all men. There is something dreadful, in their view, in the thought that God will *force* men to heaven. For our own part, we think they had better be *forced* to heaven, than not to get there at all; but still, we have no doubt that God will take measures to make all his creatures holy and happy without doing any violence to their will or agency.

This question, will God *force* men to heaven? generally comes out in the last spasm of the opposition to universal grace. We always know that the opposer is in a bad case, when he puts this interrogatory. It is then settled almost to a certainty, that the advocate of Universalism has proved that God has promised to save all mankind; and the opposer, failing in all other means of opposing these gracious promises, desires to know whether God will force men to heaven.—If he could show that God had made no such promise, there would be no need of putting this question; but realizing that he cannot set aside the promise, he establishes his objection on a supposed violation of human agency.

GOD HAS DECREED THE SALVATION OF ALL MANKIND. He has promised to bless all the nations, kindreds and families of the earth in Christ Jesus. So the patriarchs Abraham, Isaac and Jacob believed; and so Peter, Paul and others of the sacred writers have testified. David declares, that "all the nations which God has made shall come and worship before him, and glorify his name." The prophet Isaiah asserts, that "though our sins, be as scarlet, they shall be white as snow, and though they be red like crimson, they shall be as wool;" that "death shall be swallowed up in victory, and tears wiped from all faces;" that God hath sworn by himself, that "every knee shall bow, and every tongue shall swear," and that "all flesh shall see the Salvation of God." Jeremiah (who was truly a brother to Isaiah in his faith) speaks in this wise: "I *will* put my law in their inward parts, and write it in their hearts; and *will* be their God, and they *shall* be my people. And *they shall teach no more* every man his neighbor, and every man his brother, saying "Know the Lord, for they *shall* ALL know me, from the least unto the greatest of them, saith the Lord."—The same prophet adds, that "the Lord will not cast off forever; but though he cause grief, yet will he have compassion according to the multitude of his mercies, for he doth not afflict willingly, nor grieve the children of men." The other prophets assert the same doctrine. In the New Testament it shines, if possible, in still brighter lustre. Jesus taught it. The angels who came to announce his birth taught it.—John the Baptist declared that the Lamb of God should take away the sin of the world. All the appostles taught this doctrine. John said, "we have seen and do testify, that the Father sent the Son to be the Saviour of the world." Paul asserted the same sentiment in a variety of ways, and in all his epistles. In fact, there is nothing revealed in the sacred scriptures with more plainness, than this great and interesting truth, that "God will have all men to be saved, and to come to the knowledge of the truth."

"But will God *force* men to be saved?"—"Will he send them to heaven against their will?" Now, brother, why do you ask that question? "I will tell you; [he says] I do not believe God will violate man's moral agency.—God has made man a free agent, and promised to treat him as a free agent, and he will not force him to heaven." Well, brother, very well, you do not hold to forcing men against their wills.—Now, if God will not *force* men to heaven, will he *force* them to *hell* against their wills? If you do not hold to forcing men against their agency, you must give up your doctrines of eternal torment; for men will never go to hell voluntarily to suffer endless torment. Hold strongly then to your original propositions, that God will never force men, nor violate their free agency, and you will never get your hell inhabited, unless people move in of their own accord, in which case it would be no hell at all to them; or even if it should prove more uncomfortable than they anticipated, as they will still remain free agents,

and as God will never violate their agency, they can leave the premises at any time when it shall best suit their convenience.

Well, brother, what will you say now? Do you think God will violate man's moral agency? I will tell you what you will say now; you will change your ground; you will declare that although God will not compel men to go to heaven, he will compel men to go to hell, if they do not repent, and embrace the offers of mercy, during the day of probation. 'This you will say is right and just. For if man will not be saved in God's time and way, they ought not to be saved at all.' You are very easily reconciled, brother, to the doctrine of eternal torment. But let me ask you, is it so much more pleasant to the benevolent God to plunge his intelligent creatures into endless torment, in preference to taking them to himself in glory, that he will by no means violate their agency to take them to heaven, but will certainly violate it to send them down to endless hell? Who dare say this of the great Jehovah! Even if they desired to go to this dreadful hell, a good Being, like God, would correct that desire, because he has the power so to do; and give them a desire for heaven, and make them happy there. What should we say of that earthly father, who would never oppose the will of his children when they wanted to injure themselves; but if they wanted any good thing, if they sought a kindness at his hands, he would be sure to oppose them. He would be called a monster in human shape.

We ought to say, before we close this article, that Universalists never contended that God would in any way violate the moral agency of man. His grace has already converted some of the most obstinate sinners without violating their agency at all; witness Nebuchadnezzar, Saul of Tarsus, and many others. When God converts men, he enlightens their minds, he changes their views, he gives them new feelings, he makes them 'willing in the day of his power.' So every sinner may be converted. Every will may be changed into a conformity to the will of God; and this is the salvation of all mankind.

Who is it then, we ask, that believes in the violations of man's moral agency? It is not the Universalist. He does not hold to the violation of man's moral agency at any time, or in any sense. But the believer in endless hell torments does hold to a violation of man's agency. He holds that man shall be sent to an eternal hell, whether he will, or not; that he shall have no opportunity for repentance, though he sincerely desire it. Let not those who hold that man's moral liberty and agency will thus be restricted, ever bring the charge against Universalists, that they believe that man's moral agency will be violated.

Trumpet and Magazine.

CIRCULAR,

From the Hudson River Association, for 1835.

Dearly Beloved—Again it has pleased the great Disposer of events, to permit us to meet together at our annual Association. Such seasons are among the happiest of our lives. Here brother meets brother; and in each is recognized a laborer in the vineyard of our heavenly Father. After months of absence from each other we again reciprocated the cordial welcome, and learned not only each others individual welfare, but the welfare of Zion; and it was truly gladdening to our hearts, to hear that nothing had occurred to offend throughout the bounds of the Association. No unworthy brother had brought reproach upon the cause of Christ; thereby giving occasion for our enemies to exult in our misfortunes, and triumph over us. Accounts from every quarter showed, that each ministering brother had done his duty, in the fear of God—and we learned that the Redeemer's kingdom was steadily progressing; that error, superstition and bigotry, were fast receding before the march of truth; and that their votaries were already lamenting the downfall of their mystical Babylon. Too long has error borne rule, and exercised her relentless sway. Too long has God's heritage been lorded over, by those who have sought its ruin; those who have taken away the keys of knowledge; who have shut up the kingdom of heaven from others, and refused to enter themselves. But the times are ominous. Men are awaking as from the slumber of ages. They are beginning to think for themselves; to think that they are interested in the question of a world's salvation. No longer does the *ipse dixit* of the priest pass for current testimony, unless backed by a thus saith the Lord. A great moral change is being effected in the world; and it is high time it were so. Man has long groaned under the weight of spiritual domination. Ages have borne witness to his cries, ascending up heavenward, and calling for redress. A new era has dawned upon the world. Liberality of sentiment, and liberality of feeling is fast gaining the ascendency; and we trust the time is not far distant, when the mark shall be blotted from the forehead of the beast, and he himself driven away into the land of forgetfulness.

Brethren, the cause in which we are engaged, is the cause of humanity; the cause of God, and of his son Jesus Christ. Be it ours then to help it on, and to this end, let us be united. Let us learn a useful lesson from the conduct of our opposers. In them, the saying of our Saviour is being verified; that a 'house divided against itself cannot stand.' They meet but to wrangle, to accuse, and abuse each other; but ours is a duty more pleasing, more congenial to the friendly heart, more worthy of human nature, and more honorable to God. Peace and unanimity pervaded our councils; and we have reason to believe, that we acted under the smiles of an approving heaven, and that some good was done, in the name of Jesus of Nazareth. Let us all then go on, and 'in the name of our God set up our banners' till 'the kingdoms of this world shall become the kingdoms of our Lord and Saviour Jesus Christ; till the knowledge of God shall cover the earth, as the waters cover the mighty deep. To such an era we look forward with confidence, believing that the time shall at length arrive, when 'nothing shall offend in all God's holy mountain.'

That such may be the final issue of the mission of Jesus Christ, as we cast our eyes heavenward, let the aspirations of our hearts be, 'thy will be done on earth, as it is in heaven;' 'and may our hands be strengthened to every good work; and may we, under the guidance and direction of our heavenly Father, be enabled, faithfully to discharge our duty, till we shall be called home to be no more; and when we shall have finished our work on earth, may we, with a whole ransomed creation, be admitted into the presence of God, there to worship him world without end, Amen.

Per order, HENRY BELDING, *Clerk*.
Inquirer and Anchor.

[*From the Magazine and Advocate.*]

MINUTES

Of the Proceedings of the Ontario Association of Universalists, for 1835.

Met pursuant to adjournment, at Fairport, Monroe county, September 9, 1835, and the Council was organized by choosing Br. S. Miles, *Moderator*, and Br. William Andrews, *Clerk*.

2. Received and read the letters of delegates from the different societies.

3. *Voted*, That the request of the society at Geneva, and of the society at Wolcott, for the fellowship of this Association, be granted.

4. Received and accepted the report of the committee of discipline—"no cause of complaint."

5. Appointed Br. Stephen Miles, Jacob Chase, Jr. and Thomas Wright the committee of fellowship and ordination for the ensuing year.

6. *Voted*, That Brs. Joshua Eaton, Oliver Ackley and Jacob Chase, Jr. be the committee of discipline.

7. *Voted*, That the business before the committee on fellowship and ordination be referred to the committee appointed for the present year.

8. *Voted*, That Br. K. Townsend be the Standing Clerk.

9. *Voted*, That Brs. Elijah Smith and Jacob Chase, Jr. be the clerical delegation to attend the next session of the New-York State Convention, and that Brs. K. Townsend and O. Ackley be substitutes.

10. *Voted*, That Brs. George Smith and A. Gooddell be the lay delegation, and that Samuel Rawson and Enoch Strong be substitutes.

11. Heard the report of the committee on letters of fellowship and ordination, in favor of granting letters of fellowship to Brs. Alfred C. Barray and Leonard L. Spalding; and ordered that letters be granted.

12. *Whereas*, It is the opinion of this Council that the assumed authority exercised on the part of the New-York State Convention in granting letters of fellowship and conferring ordination, is taking the unalienable rights of the Associations, and establishing a precedent detrimental to the interests of our order, interfering with the laws and constitutions of the respective Associations—Therefore,

Resolved, That our delegates to the Convention be instructed to use their influence to remove this objectionable feature from the constitution and practice of that body.

13. *Resolved*, That the committee on letters of fellowship and ordination be requested to prepare their report in writing, and present it to the Council at the commencement of the next session of this body.

14. *Voted*, That this Association, when it adjourn, adjourn to meet in the village of Geneva, on the second Wednesday and Thursday of September, 1836.

15. *Voted*, That Br. William Andrews prepare the Minutes and forward them for publication.

S. MILES, *Moderator*.
WILLIAM ANDREWS, *Clerk*.

LAY DELEGATES PRESENT.

Levi Chapin, George Smith, Livonia; Enoch Strong, A. Gooddell, Fairport; H. W. Dobbin, John Chamberlain, Geneva; Ebenezer Cook, Silas Dunham, Penfield; Darius I. Lewis, Samuel Rawson, Victor; Nathaniel W. Cole, Hiram Hathaway, Bristol; Azariah Bickford, S. Pierce, East Bloomfield.

MINISTERING BRETHREN PRESENT.

S. Miles, Jacob Chase, Jr. A. C. Barray, Geneva; Charles Hammond, Royalton, Henry Roberts, Rochester; George Messinger, Bainbridge; E. D. Kennicott, Kempville; L. L. Sadler, Perry; W. Andrews, L. L. Spalding, Gaines; Liscomb Knapp, Brighton; O. Roberts, Verona; T. C. Eaton, Wolcott; Nathan Sawyer, Medina; Elijah Smith, West Bloomfield; J. Babcock, Hume; K. Townsend, Victor.

The attendance was good, the weather pleasant—seven sermons were preached by the brethren present, and the usual addresses were delivered by Br. Knapp. W. A.

DEDICATION AT TROY.

By the Inquirer and Anchor we learn that the new Universalist Church just finished by our friends in Troy, N. Y. was dedicated to the worship of Almighty God on the 11th ult. The Services were performed by Brs. I. D. Williamson and M. B. Newell. Sermon by Br. W. The house is an elegant one, and the Society prosperous.

An error occurred in the reference to the text at the head of Br. H. F. Ballou's Sermon published last week. It should have referred to Isaiah xiv, 27, instead of xix, 27.

Original

THE CHRISTIAN'S TEAR.

Adapted to the Air—"*The Soldier's Tear*"

WRITTEN IN AN ALBUM.

There is a tear that flows
Adown the trembling cheek,
Which tells the feelings of the soul,
More full than tongue may speak;
It is when pity's voice
In silver tones we hear,
And o'er another's woes we shed,
The silent, sorrowing tear!

When mild compassion dims
The lustre of the eye—
When feeling wakes within the breast,
The sympathetic sigh—
Then mark the quiv'ring lid;
The drop that glitters there,
Is from the fountains of the heart—
It is a christian's tear!

The one who feels another's wo,
Whose hand affords relief,
Whose steps on mercy's errands go,
To still the cries of grief—
O sure his breast must be
The seat of love sincere,
Besure his eyes have often wept
The christian's silent tear. J. PERRY.

Philadelphia, Sept. 1835.

Original.

LOOK TO THE CONCLUSIONS.

A finished and complete argument always presents clear and accurate conclusions from the premises laid down as its data. No argument is finished, or complete, until *all* the conclusions which the premises justify, are plainly and fully stated. These remarks premised, I have a desire to invite our brethren "of the contrary part," who deny the great and common salvation, to look to those *conclusions* which inevitably result from premises which they lay down, and the passages which they quote, to substantiate the doctrine of eternal suffering, in opposition to that grace of God which bringeth salvation to all men.

It surely places a man in a very awkward situation, to be obliged to prove his own eternal misery, by those very arguments which he uses to prove his neighbor's. Yet such is the case. In proof of this statement we will notice our partialist brethren's views of the requirements of God's *justice*.

When the argument is adduced that God is revealed as *unchangeably* good unto all; that he is love, which worketh no ill, and therefore cannot in his nature inflict an infinite curse upon his creatures, we are met with the reply, "True, very true; God is good, but then it must be remembered that he is also a being of inflexible *justice*." Consequently it is believed that because God is just, he must doom some of the human race to endless tortures. This argument is advanced with as much confidence, as though Universalists denied the premises, viz. that God is *just*. We do not deny, but fully believe the Judge of all the earth to be *just* in all his ways, and righteous in all his works. We merely deny the correctness of the conclusions which our opposing brethren draw from the fact that God is unalterably just. We do not believe that his justice is revenge, or another name for unrelenting cruelty. Justice, when exercised by men, ought to have a *good* end in view, even the *benefit* of the offender; and we cannot regard Divine justice as less benevolent in its design than human. Therefore we would wish it to be fairly understood, that we do not believe the justice of God requires the eternal misery of any, because no good would result to the punished in this case; and further, because justice, always proportioning punishment to the magnitude of crime, will not sanction the infliction of endless pains for finite sins.

But our partialist friends have a different view of the requirements of Divine justice, supposing it to demand the eternal punishment of the sinner. Now upon the supposition that this view of God's justice is correct, let us look at the conclusions, fully and fairly deduced from the premises. If Divine justice requires the endless punishment of *one* sinner, it requires the endless punishment of *all* sinners, else it is partial justice; and partial justice is no property of that God who is "*without partiality*." God will by no means clear the guilty, and if the guilty, *justly* deserve an endless hell, they must inevitably take up their abode, in its flames, for ever. Now we read that *all* have sinned, that *all* have gone out of the way, and the *whole world* is represented as appearing guilty before God. Hence this conclusion; *all* must be punished without mercy and without reprieve. Should it be objected here that Christ will so satisfy justice that some favored ones will escape their just deserts, our reply is, that if so, God is still unjust; for to be just, the *innocent* must not be punished for the sins of the guilty, but every guilty man must be punished for his own crimes. God "will reward every man according to *his* work." "*He* that doeth wrong (not the innocent) SHALL receive for the wrong which he hath done, and there is no respect of persons." Therefore the inevitable inference, if all have sinned, and if unbending justice demands the endless punishment of the sinner, it sinks, beyond the possibility of an exemption, every son and daughter, into unending perdition!!

Again, partialists quote the text from Psalms, in proof of eternal misery, which reads as follows; "The wicked shall be turned into hell, and all the nations that forget God." They thus argue—"Hell in this instance means a place or state of endless suffering from which there is no exemption. The Bible declares that the wicked shall be turned into this place, therefore we conclude, they never can be reprieved." Now let us for a moment admit the correctness of that which is wholly *assumed* without evidence, *viz.* that "hell" in this text is a term indicating endless suffering, and then let us look to the *conclusions*. "The *wicked* shall be turned into hell." Who and how many are wicked? Scripture answers, "There is not a just man upon the earth that doeth good and sinneth not." "If we say we have *no sin* we deceive ourselves and the truth is not in us." *All*, then, are in some degree wicked, and the "wicked shall be turned into hell." Will any escape? O, yes, says the opposing brother, *we* expect to escape. But are *you* not wicked? Yes, (he replies,) but I have repented. This will avail you nothing in this matter. The text is *unconditional;* "The wicked *shall* be turned," &c. Thus, then, it is apparent, if hell in this instance means a place or state of endless misery, that all the wicked must go there, consequently all men, for *all* have sinned and come short of the glory of God. The opposers of the doctrine of "the restitution of all things" should do one of two things—either give up those premises which they have assumed, as above noted, or abide by the conclusions which are legitimately deduced therefrom, and contend for the endless perdition of the whole human race.

In concluding this short article, we cannot but express our conviction that the former course would be the most reasonable and scriptural. For, we have no evidence in the Bible, that by the word hell as used therein, we are to understand a state of endless tortures in another world, but we *have* the evidence that the pains of hell get hold of the sinner here, and that the iniquities of David sank him to the *lowest* hell. We therefore affectionately ask our opposers to look to those conclusions which must inevitably result from the premises which they lay down as the ground work of their system, that they may see, that an argument which proves *too much*, proves itself *unsound*. C. W.

West Brattleborough, Vt.

SCOTTISH SCENES.

At the end of three miles, trudging along in the rain, as it poured down in most generous showers, after passing through the premises of a gentleman's well improved estate, and at the termination of the wall of his garden, we came abruptly upon an impassable chasm, made by a fall of the Devon, eighty-eight feet—which is called most appropriately the *Caldron Linn*. *Linn*, in Scotch, means a basin, made by a waterfall in a stream or river—it being worn out, spacious and deep, by the force of a cataract.—Such places are ordinarily called *fishing linns*. The term *Caldron*, I need not explain. The features of Caldron Linn are most extraordinary. The river here, when not swollen, is a small brook—and yet by the boldness of the mountain regions, in which its sources lie, it often presents a magnificent spectacle in a copious and sudden flood. Originally at this spot, it would appear to have been a perpendicular cataract, plunging over a bridge of sharp and projecting rocks.—But by the wear and tear of many cycles of ages, it has cut out a chasm some thirty to forty yards in length, and in this distance the plunging of the river in its swolen tides, making the entire fall by degrees in the course of the above number of yards, has created the most rare exhibition of the kind. All persons, who have witnessed such falls at low water, have had occasion to observe the formation of capacious and circular vessels in the rock, supposed to be made by the violent action of stones, forced round and round by the water. But here the immense capacity of these formations is truly amazing.—There is one twenty two feet in diameter, as perfect as a work of art, and on one side not less than thirty feet deep to the surface of the water—and how deep the water was I could not tell. Immediately by the side of this is another, one-fourth as large, opening into it, but divided at top by a rim, nearly worn off at the centre.—There is still another, farther up, almost a twin to the largest. In the length of the chasm there are a multitude of formations of this description, more or less regular, and all presenting a smooth surface. The *tout ensemble* exhibits to the eye, as it were, the skeleton shapes of some huge monster, groaning and dying for ever, but never dead—for still and for ever his hollow moanings and expiring groans send up their voice on high, seeming to challenge the sympathy of every spectator, and of all inanimate creation around. It seems a very thing of life, now trying to live, and now laboring in vain to die. For onward still the mad torrent dashes, and plunges, and foams, and every caldron, through which it passes, boils, as if all the fires of the globe's centre were acting on its lower surface.

What is marvelously singular, the last emission of these waters, having passed the successive caldrons, great and small, when it makes a final plunge into the linn below, is through an aperture, as exactly in the form of a lyre, as art itself could have made. The dimensions of this figure are about ten feet by three. The spectator, looking up from below on this easy emission, as from the mouth of a pitcher, of the moaning and groaning floods from their painful constraint and long detention above, is relieved from the demand that was made on his sympathies when stooping over the awful chasm, begins to persuade himself in view of this symbol, that he is listening to the music of the spheres. For there is the *lyre*, suspended aloft, and there are not wanting sounds and various notes—the music of the waters.

A mile farther up the beautiful "*banks of the*

clear winding Devon" is the *Rumbling Bridge*, and the everlasting clatter of the *Devil s Mill*.—It was quite natural for a superstitious people to ascribe to such agency a mysterious, time keeping, and uninterrupted clatter, coming up from a dark unseen, and inaccessible cavern in the bowels of the earth. It was no other, however, than the perpetual action of the waters of the Devon, on a loose rock, which was made to impinge by regular strokes, the face of another rock, far down in one of those inaccessible fissures, worn out by this river in the bosom of those deep and sombre glens. But this mill is now silenced by the recent fall of a rock, weighing not less than a thousand tons, which, in the age that gave name to this place, would probably have been ascribed to the same agency.—The Devon, at the place of the Devil's Mill, plunges through deep, narrow, and winding passages, a glimpse of which can be got here and there with great pains and not a little peril. In the distance of a quarter of a mile the river makes a descent perhaps of one hundred and fifty feet, having in the course of time, cut its thread path in the rock so deep, that in some places its precipitous sides are more than a hundred feet high. A few rods below the Devil's Mill, a bridge is thrown across, of twenty-two feet span and one hundred and twenty feet above the bed of the river, which, from the noise of the waters in the deep and narrow chasm below, has obtained the name of the *Rumbling* bridge. So exceedingly compressed is the chasm made by the river here, that, in very many places, a man, if he could get access, could bestride the river with ease, standing on the rocks jutting from either side, and see the torrent foaming and dashing between his legs below him.

Four Years in Great Britain.

A HAPPY SCHOOL BOY.

It is a fine and breezy summer morning, the sun about an hour old. Remark the tall youth springing over the garden railings. The gate is fastened only with a latch, but the exultation of health disdains to lift it. There is a vast and heathy common before him, bounded by lofty hills; behind, an immense expanse of champaigne country. On his right is a lovely lake, crisping to the fragrant winds; on his left, nestling in foliage of antique oaks and majestic elms, sleeps, in rural repose, the village. He pauses for one moment on the grensward; his eyes are upon the golden fretwork of the heavens. You may see by the mantling cheek that there is a gush of rapture thrilling through his bosom; and his glistening eyes are beautiful, for in them is silent worship. Perhaps the reverie is too joyous, the swelling sensation in his bosom too overpowering; for see, with a bound like that of a startled stag, he is off and away. He is racing with the winds; he is competing with the viewless messengers that bring health upon their swift wings. He seems to have no object but the enjoyment of rapid motion. He leaps over bush and brake exultingly; and even while we admire him, he is down in the fair vale. The chirping lark rises from the dewy grass; he stops, and his unconscious voice bursts out in a shout of imitative rapture. Now he plunges into the lake, and dives, and swims, and gambols amid the tiny waves. He is the personation of animal spirit. He is wild with the sweet and innocent intoxication of natural beauty. It is six o'clock, and he hears the bell that summons him to his morning studies. The sound strikes him with no dismay. His Greek and Latin are prepared; and he well knows that the hour of his examination will be the hour of his triumph. He looks round and sees his master proud of him and his talents; and schoolfellows, that have all for him the greetings of a love that is not venal, and the homage of admiration that is sincere. Is not all this delightful?

Metropolitan.

MESSENGER & UNIVERSALIST.

SATURDAY, OCTOBER 10, 1835.

Philadelphia Association.

The Philadelphia Association of Universalists will meet in the Vestry Room of the first Universalist Church in Philadelphia, on the Tuesday Evening preceding the third Wednesday in October. Ministering and lay brethren are affectionately invited to attend. ABEL C. THOMAS,

Standing Clerk.

Connecticut State Convention of Universalists.

The Connecticut State Convention of Universalists will hold its annual session in Barkhamsted, Conn. on the 2d Wednesday and following Thursday (14th and 15th) of October next. M. H. SMITH,

Standing Clerk.

A REQUEST.

We particularly request every one who designs stopping the Messenger at the close of the present volume, (we hope, however, there will be few such,) to give us early information thereof, post free, when by mail. Post Masters will always convey the information when notified by the individual. A little attention to this particular will save us inconvenience and expense, as it not unfrequently happens that a paper will run several numbers on the new volume, and then comes a notice that it is not taken; while there has already been enough sent to break a volume. This is particularly the case when a uniform edition is issued as with the Messenger. It will cause individuals no more trouble to give the information now, than a few weeks hence, so we hope each one will oblige us by a prompt attention to it. P.

GENERAL CONVENTION.

The custom to which this body seems bigotedly attached of adjourning to attend public religious service three times a day, during its session, has more than once been alluded to, as occasioning a great loss of time. The truth cannot be concealed, that with this custom, and a session of two days, very little business of importance can be properly attended to. The last session furnished the most satisfactory proof of this truth.

While Br. Thomas' proposition for extending the session to six or seven days was before the public, the writer took occasion to offer some remarks against it, and to propose what then appeared, and still appears to him the only proper and feasible method of avoiding the difficulty. He then believed, and still believes that the Convention, as such, has but one public service to attend during its session, viz. *the Occasional Discourse*. But what is the practice of the Convention? Simply to make all the public religious services, which the society where it holds its session, is pleased to have, *the business of the Convention*. For this purpose the Convention takes the liberty of appointing a committee for the special purpose of arranging the public services on the occasion. And what is still more singular, as if conscious that it possessed no right to interfere in the matter, the pastor and trustees of the society where the Convention is held are appointed to this duty, and that too when they are *not members of the Convention*, and of course responsible to no body for the performance of their duty. This may appear to some to be vastly accommodating, but to others it seems to be little better than mere trifling.

The method proposed by the writer through the press, previous to the meeting of the Convention, and to the Convention itself during its session, was to attend to its own service, *the Occasional Sermon*, and afterwards to attend without interruption to its own business, and leave the society where it meets and the friends who may assemble on the occasion to manage their affairs in their own way—to have as many public services, such preachers, &c. &c. as they please. It was suggested that the Convention met for higher purposes, and had before it more important business than simply hearing sermons. This however could not be understood. Some brethren were unable to conceive what could be more *important* than attending the public services, and seemed at an utter loss to imagine that delegates could be assembled from the several States there represented, for any other purpose than to go through the formalities of organizing the convention and *listening to some half a dozen sermons!!*

For one the writer is of a different opinion. He thinks that, although the Convention possesses only *advisory powers*, it would in the performance of its duty find many occasions for the exercise of those powers. There are subjects of thrilling interest, and of vast, almost vital, importance to our denomination. These subjects must be discussed, and discussed by the Convention, if that body is disposed to do any thing for the permanent prosperity of our cause. There were two presented at the late session, one relating to Capital Punishment, the other to a Theological Seminary, which from their nature and importance demanded at the hands of the Convention, a most deliberate and careful examination. But they did not receive it, nor could they, merely for want of time. The church bell was heard in the council chamber and every thought of business passed away. The result was that nothing of much importance was, or could be done. Instead of two full days for the transaction of business, there were scarcely two hours uninterrupted by something wholly foreign, it is believed, to the reasonable objects of the Convention.

It only remains for the denomination to say whether the General Convention, organized as it is, shall continue to devote its annual session to hearing sermons, or whether it shall attend to its appropriate business.

The writer is glad to see that Br. Whittemore of the Trumpet is beginning to perceive and willing to acknowledge that the session of the Convention must either be protracted, or the delegates cease to attend every public service. Speaking of the Universalist Historical Society he says:

"It is to be regretted that this society was not able to devote more time to the transaction of its business. In fact, a session of two days, if public services are attended [three times a day] is altogether insufficient for the transaction of the business which comes before the Convention. Much business was neglected this year, merely for want of time to attend to it."

Whose fault, it may be asked, was it, that this business was not attended to, or that there was such a want of time? If this question were answered some few members at least of the Convention would be found guiltless, among whom is thought would not be found Br. W. S.

CLINTON LIBERAL INSTITUTE.

Week before last we copied from the Utica Magazine an abstract of the proceedings of the Board of Trustees, and Executive Committee of this Institution, at its annual session on the 1st of Sept. We have recently had several inquiries in relation to this School, its regulations, and the general expenses attending a course of instruction in it. More than a year since we published a notice from the Executive Committee, in which the Terms were stated as follows:

MALE DEPARTMENT.

Tuition for common English branches, per term,	$4,00
For the Latin language, Algebra, Geometry, Surveying, Rhetoric, Chemistry, and Natural Philosophy,	6,00
For the Greek, Hebrew, French, German and Spanish languages, Astronomy, Moral Philosophy, &c. and the highest branches of Mathematics,	8,00

Entrance money 50 cents per Term, (3 Terms in the year;) no other charges either for room rent or other purposes.

FEMALE DEPARTMENT.

Lowest price of Tuition per quarter,	$3,00
Highest,	5,00

Music, Drawing and French, extra charges.

While at Hartford, during the Convention, we took an opportunity for a few inquiries of Br. S. R. Smith. We had not time, however, to get any detailed statement from him. In brief, he informed us that the average expense in the Male Department for Board and Tuition, was about $100 per year. Rooms are free, but there is an additional item of $2, to $3, per ann. for fire wood and lights. The Library now consists of about 1000 volumes, to which the Students have free access.

In the Female Department, the scholars all board in private families, the expense of board and washing being $1,50 per week. The strictest care is observed of boarders, no female being allowed to be away from home evenings, without the knowledge and consent of those with whom she is residing.

We forget the precise periods when the respective Terms

commence, the length of vacations, &c. We hope Br. Smith, or some one immediately charged with the affairs of the Institution will make out, in as brief form as may be consistent, a standing notice of the Terms in detail, embracing tuition in the various branches, the expense of board, and every thing in short pertaining to it, so that whoever is inclined to attend, or send their children, may see at a glance, the actual expense of a course of instruction there. This will be found vastly serviceable, and save considerable trouble, both to those inquiring, and those who are required to answer the inquiries. We should cheerfully give such a notice repeated insertions. P.

ELDER KNAPP.

Our attention has again been called to this individual. On some accounts we very much regret any necessity for mentioning a person for whom we feel so little respect. Our opinions, however severe they may appear to some, have been deliberately formed, and until Mr. Knapp adopts a different course of conduct it is impossible for us to alter them.

The circumstances we shall now relate occurred within these few weeks at Dover, Dutchess Co. N. Y.

A protracted meeting had been continued for about a week at this place under the guidance and patronage of the Baptists. The effort was proving a complete failure, when the meeting was discontinued for a day or two, and a messenger was despatched to New York for the notorious Elder Knapp. It should be remarked that hitherto the meeting had been conducted by the settled Pastor, assisted in his labors by some of his neighboring brethren, and two or three young gentlemen from Hamilton College.

Mr. Knapp arrived, and immediately commenced his usual career, marked by a total want of christian feeling, and a spirit of insult and abuse toward every one that would not yield to his plans. He prayed that he "might have power to thunder out the law, as God did to Moses on Mount Sinai." Indeed he seemed to be ignorant, or had forgotten that the law and the gospel were very unlike. Speaking of Christ's preaching, he said, "he thundered it out till all was blue around him!" It is not astonishing that Elder Knapp should indulge in such blasphemies, but it is singular that religious people should be able to tolerate them in a professed minister of the gospel.

As is customary, people were called upon to be prayed for. On one occasion he requested all sinners to rise for this purpose. Those present were not inclined to yield to the request. Mr. Knapp discovered evident signs of anger, went down out of the pulpit, and exhorted the sinners to come forward. He was told by an individual that he could be prayed for as well where he was as any where. This did not satisfy Elder K. who denounced the people as children of the devil.

On another occasion a widow, Mrs. C. desired prayers for her daughter, a young lady engaged in a school in the neighborhood, and which she had dismissed for a day or two in accordance with the wishes of her zealous friends to attend this meeting. Elder K. requested the young lady to stand up. She kept her place. He repeated his request, perhaps we should say, his command. She persisted in her obstinacy. Knapp gave himself uncommon airs, and pointing toward the young lady, exclaimed that "her doom was sealed. She will roll from one side of hell to the other—the devil has her by the heels now," or to that effect. We should be pleased to ask that affectionate mother if she believes Elder Knapp's denunciation; and if so, whether her faith fills her "with all peace and joy in believing."

The Elder had many wonderful things to relate, and as is common with him, they were all connected with himself. He would persuade farmers to neglect their business, however pressing, and attend protracted meetings. For this purpose he related a story on this wise. At a protracted meeting which he held in May, some attended and others staid at home to plant their corn. Those who attended the revival did not plant till June; yet their corn was better than their neighbor's which was planted in May. The same result was observed in another neighborhood where he had a revival during the season for sowing wheat. Those who went to meeting and delayed their sowing had the best wheat. This proved little else than an immediate providence in favor of those who listened to him; and by an easy consequence that he was a special minister of God.

He said he started a protracted meeting somewhere, and he heard that there was a writ out against him for slander. He told his brethren that he did not know that he should be able to preach his sermon out, but they must go on with the meeting, they must push it through. And when he got to jail he would start a protracted meeting there, and they would build a fire on each side of the devil and burn him up.

While he was preaching one day at Dover some individuals left the Church, he remarked "if they can't stand this [his preaching] they can't stand hell." On another occasion when a young man went out of Church, Mr. Knapp said he "hoped God Almighty would strike that sinner dead, and send him to hell."

During Mr. Knapp's labors at Dover he excited no small stir among the people generally. Some misguided individuals, probably to express their disrespect for him, fired guns near the Church, much to the annoyance of the people, but little it is believed to that of Mr. K. himself. It ministered a proper excitement to a mind like his, which delights in nothing so much as a moral tempest. Amidst the shrieks and faintings of ladies he found fine opportunities for working upon the most excitable passions of our nature. The following will show how little sympathy he felt in any alarm which others might have experienced, while at the same time it illustrates his almost brutal qualities of mind. On one occasion when a heavy gun was fired under the Church window an elderly lady, one of the most respectable members of the Church, and who is the subject of a violent nervous affection, fainted, and it was seriously feared she would not revive. Mr. Knapp in a very indifferent, business-like tone and manner exclaimed, "Take her out, take her away, two or three is enough—now sing, sing a hymn, sing, sing."

As is Mr. Knapp's practice, he bestowed upon Universalists a very considerable share of attention. So far as we can learn, it was little else than a repetition of his stale slanders and despicable anecdotes. From him assertion must be taken for argument. "One degree beyond Universalism," he said, "is Atheism." One degree this side of Universalism, we suppose, is Limitarianism. Which of the extremes is to be preferred Mr. K. may judge. They are both equally false. "The Universalist," he said, "is like the ostrich, which when it is pursued sticks its head in the sand, and along comes the devil and takes him down to hell." It is fortunately very seldom the Universalist is pursued. Most Limitarians think it safer to let them alone, or to attack them like Mr. Knapp, where there is no opportunity for a reply. He contended that Universalists know in their own consciences that they are going to hell, all the time they are promulgating their doctrine. He would only have all Universalists to be hypocrites, and hypocrites too without any hope of advantage, but also most infamous characters. He said "there was not a child six years old in the place who the moment he put his eye on a Universalist could not see the print of the devil's cloven foot in his face."

But enough, and more than enough. We should not have repeated thus much of his foul and disgraceful language, were it not to induce his admirers, if possible to reflect upon the character they are endeavoring to sustain. We appeal to the Baptists of Dover, we appeal to the Baptist denomination at large, and ask them if they will continue to patronize and support as a minister of the Gospel this Elder Knapp? Are they willing to be held individually or collectively responsible for his conduct? Do they believe what Mr. Knapp is daily saying of Universalists? On the contrary, do they not know that much of it is utterly false? I appeal to the intelligent and candid, whether they believe all Universalists, or Universalists generally, to be *hypocrites, drunkards*, and the like. Friends, you know this is not the case. You know Universalists sustain as good a character as other denominations. Why then tolerate such infamous slander as Mr. Knapp employs? Why give countenance to falsehoods calculated to injure the good name of your neighbors and friends? Is this the part of christians—of those who claim a peculiar love for God and man?

I close by suggesting that the day is not far distant when the Baptist Church of Dover will regret the visit and labors of Mr. Knapp. The few converts of young women and children gathered into the Church will hardly repair the loss of public respect and confidence which any society must suffer by countenancing such a man. S.

GRAVE OF WINCHESTER.

During the Convention at Hartford, Conn. we took occasion to visit the grave of that devoted servant of the Lord, Elhanan Winchester. Believing that it would not be entirely uninteresting to our readers, we copied the inscription from the plain marble slab which marks his grave, and give it below. We felt no ordinary emotions in standing over the grave of one who had so zealously, in his day, contended for the final restitution, against the first bursts of popular feeling, and the deep prejudice and bigotry of the times. Our mind glanced back to the period when he finished his mortal course with joy, even in persecution, and was gathered to his fathers. Less than *forty years* had passed, and what a change had been wrought in the prospects of the denomination! From a mere handful of despised and almost *hunted* worshippers of a God of impartial grace, they had assumed an imposing stand among the religious denominations of the day. And this increase had been effected, not by wealth or worldly influence, but by the inherent and all-conquering power of truth. That day, thirty-nine years past, Winchester stood almost a solitary witness for the Restitution, in the capacity of a public teacher! Now there were congregated in the very place where rested his mortal remains, *eighty* devoted advocates of the impartial and efficient grace of heaven!! We returned, inwardly blessing God for what our eyes had been permitted to see, and our hearts to feel.

The following is a copy of the inscription and its arrangement.

THE GENERAL CONVENTION
of
THE UNIVERSAL CHURCHES,
IN
Memory of their dear departed brother,
ELHANAN WINCHESTER,
ERECTED
This Monumental Stone.
He died
April 18th, 1797.
AGED
46 YEARS.

'Twas *thine* to preach, with animated zeal,
The glories of the *Restitution* morn,
When SIN, DEATH, HELL, the power shall feel,
And LIGHT, LIFE, immortality, be born.

We sincerely hope that at the next session of the General Convent on, the subject may be considered, (and *acted* upon,) of erecting a plain monument over his grave in place of the stone now there, which appears to exhibit the marks of time. P.

TRANSFER OF THE MAGAZINE.

By a recent No. of the Magazine and Advocate, published at Utica, N. Y. we learn that the proprietorship of that establishment is to pass into the hands of Brs. A. B. Grosh and O. Hutchins, from and after the 1st of January next, being the commencement of the 7th vol. new series. Br. Skinner says that he has now been the publisher of a paper eight years, and during the whole time has never known exemption from the cares and vexations of a publisher's life. And then we are sure he has stood in need of a good share of that commodity so signally manifested by the faithful Job. In retiring from the management of the Magazine he will bear with him the best wishes of the whole editorial fraternity, and those of a long list of patrons.

Br. Grosh is well known to the Universalist public, as he has been associated in the editorial department of the Magazine for five years past. From this consideration, he will not enter upon the new undertaking, a stranger to its cares and perplexities, and will be the more likely to persevere. He has "counted the cost," and may therefore be relied upon. With his indefatigable zeal the present high reputation of the Magazine will be sustained, and we most cordially wish him and his new associate an abundant recompense for the increased labors they must encounter in their new capacity. P.

BREVITY OF THE SCRIPTURES.

Such we give as the heading for an extract from an article in the Christian Register, (says the Gospel Banner) on the question "How shall the Contents of the New Testament be rendered interesting and intelligible to the young?" If any have wondered why the New Testament does not give us a more extended and particular account of the doctrines and history of Jesus and his Apostles, let them read the following:

The most remarkable feature, in the literary character of these compositions, is their brevity. When we think of their design, viz. the preservation of the original history and character of our religion, we might be inclined to think this

brevity a defect—But when the circumstances of the case are brought before us, we change this opinion. There are certain weighty reasons why these narratives should be neither voluminous, minute, or diffuse. The records designed for the purpose which the New Testament has in view, must necessarily be brief. In the first place, those who alone were able to give us correct information on the mission of the Savior—his life—his character—his conduct and conversation—were the Apostles. Now their employment was, not the task of writing and publishing, but of going from city to city and preaching the truth. The early converts to our faith, would certainly be more anxious, if it were possible, to learn from their own lips the message they were to teach, than to peruse it upon parchment.

But even if the Apostles had composed lengthy documents, the laborious and expensive operation of transcribing their writings, by the slow process of the pen, would have unavoidably confined their possession to a small number of individuals. These, however, are only external arguments, there are still greater objections than these to more copious narratives, founded upon the very nature and design of Christianity.

For though it is indeed the great business of life to apply the principles of Christianity—it surely would be impossible to spend all our time in the study of them from books. The Christian religion was designed for the poor, the ignorant—and those whose time must be mostly occupied in laborious callings—as well as for the rich and the unemployed. Its principles then must not be recorded in extensive folios or numberless volumes. They are to apply to all, and they must be within the reach of all. St. John says at the end of his Gospel, that if all that Jesus did were written, the world itself could hardly contain the records. This to be sure, is hyperbolical language, but it is not without a meaning, especially if to such narratives of the actions of Jesus, be added his discourses. Such bulky treatises would have been rather a hindrance to christianity. The purpose of its instructions would never be answered if they were not contained in portable documents.

Add to these arguments one more of great importance. There was a sameness about the incidents of our Saviour's life, which renders it unnecessary to repeat similar narratives of his conduct. Day after day, as he walked over the cities and villages of Palestine, brought with it the same duties. There was many a Nicodemus, who would seek the despised Teacher under cover of the night, to learn the terms of promotion in the new kingdom. There were many others, who like the children of Zebedee, were anxious to secure the high places around the throne of the temporal monarch. Wherever the Saviour went, the same prejudices would meet him, and the declaration that his kingdom was not of this world, must often have fallen from his lips. As the report spread from village to village that a great prophet had risen up in Israel, the multitudes would throng around him anxious to secure the loaves and fishes. The couches of the sick would meet him at every corner—the leprosy had its victims in almost every city—maniacs too—and those who suffered under various other nervous diseases, would often cry aloud upon the Saviour to cast out the devils with which they believed themselves possessed. The tenor of the Saviour's instructions would likewise be very uniform. The corruption with which the Pharisees had observed the great principles of religion and morality, would appear upon the countenances of all whom he met.—Their artful glosses upon the principles of the Mosaic Law, were apparent in all their conduct and conversation. Their hypocritical pretensions to religious zeal—their outside piety—their uncharitableness—their professed literal obedience of spiritual precepts—their ostentatious display of passages of the law literally bound upon their foreheads—but broken in their hearts, with their general unfruitfulness—were the most frequent subjects of our Saviour's rebukes, and it was from their example that he often turned the attention of the accompanying multitude upon the nature, dignity and value of that piety, the hypocritical pretensions to which were so glaring and so detestable.

Such being the constant employment of the Saviour while he walked upon the earth, it would have been unnecessary to give the details of his whole ministry. Every desirable end is gained when the Evangelists enumerate several of his mighty works, and simple instructions, and give us the general information—that he passed thro' all their cities and villages teaching the doctrine of God. And the fame of him went into every country round about, and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those that had the palsy, and he healed them. And there followed him great multitudes of people, and he opened his mouth and taught them.

Brevity then is a distinguishing characteristic of the New Testament narrations. A conciseness which is both necessary and desirable forms one of the principles which are to guide us to a correct knowledge of the contents and the manner in which they are to be taught.

A CLERGYMAN WANTED.

The undersigned designs removing from Montgomery, Alabama on the 1st of January next, and is desirous that the society of which he has now the pastoral charge, should be supplied at that time with another Teacher. A young man of good talents and address, will here find a most favorable situation for a location among friends, than whom there are none better or more generous. A Church neatly finished and handsomely furnished with organ, etcetera, is already in possession of the society, and a liberal support will undoubtedly be given to the Clergyman in charge. For further information, address immediately,

L. F. W. Andrews.
Montgomery, Al.

FAMILY MAGAZINE.

The September No. or rather Part 4, of vol. 3d of this valuable and cheap Periodical has been before us for two or three weeks, but an acknowledgement has been crowded by. Its publication has been delayed some in consequence of the great fire in Ann-st. several weeks since, by which Mr. Redfield, the proprietor, was a severe loser. In a card on the cover of the present No. he informs his subscribers that his loss, beyond the insurance, is equal to the value of *Sixteen Thousand Volumes!* We hope a liberal public will remunerate him in some degree by an extensive patronage.

*** An error occurred in the article of Br. S. R. S., Stamford Conn. under the head "Shame," inserted in No. 31 of the present vol. Past the middle of the second paragraph, in the quotation from the 109th Psalm, it reads—"Let them curse, but bless thou, when they *curse*; let them be ashamed; but let thy servant rejoice." It should read—"Let them curse, but bless thou: when they *arise* let them be ashamed; but let thy servant rejoice." We regret the error, and most cheerfully make all the amends now in our power, by this correction of it.

ANNUAL REPORT.

The Annual Report of the doings of the General Convention will be ready for delivery by the middle of next week. A failure to receive the Sermon by due course of mail, has caused greater delay in issuing it than was designed. It comprises the Proceedings of the Convention, Statistical information of the denomination, the Occasional Sermon, by Br. S. R. Smith, Constitution and By-Laws of the Convention, and the Proceedings of the Historical Society, forming a Pamphlet of 32 large octavo pages, with printed cover. Price 19 cts. single—$1,75 per dozen. Orders solicited.

*** We have been compelled to divide the Epistle of Br. Thomas to his Society, commencing on the 1st page. The conclusion will be given next week.

BR. A. C. THOMAS

Will deliver a Lecture to Young Men in the Orcharad-st. Church on MONDAY EVENING next, 12th inst. Services to commence at half past 7 o'clock.

N. Y. ASSOCIATION POSTPONED.

As has been seen, this body stands adjourned to meet on the 21st inst. accidentally the same day on which the Philadelphia Association holds its annual session at Philadelphia. And it has been thought advisable, by several members, to postpone its meeting for *one week*.

The N. Y. Association will therefore meet in Newark, N. J. on the 4th Wednesday and following Thursday of Oct. the 28th and 29th, instead of the 21st and 22d inst.

It is hoped that Societies and ministering brethren will observe the postponement and act accordingly.

T. J. Sawyer.

ORCHARD-STREET CHURCH.

We are gratified in being enabled to state that this Church, which has been closed for five Sundays past, in consequence of erecting the side galleries, will be opened again for regular service on Sunday next, (to-morrow,) at half past 10 A. M. and at 3, and half past 7 o'clock P. M. Br. M. Rayner will officiate in the morning, and Br. Sawyer in the afternoon and evening. Friends who have not visited it during the period in which it has been undergoing the alterations, will be surprised, and we doubt not agreeably so, in its appearance. It has been painted throughout, and altogether presents a very neat appearance. "Come and see."

P. S. We understand that it is designed to take up a Collection with especial reference to the expenses incurred in fitting it up, &c. We hope every friend of the Society will come prepared to aid substantially in the case, especially as a considerable breach has been made in the receipts of the Society, in the way of Collections, from the unexpected delay in finishing the galleries.

Married,

In the city of New York on the evening of the 29th ult. by the Rev. T. J. Sawyer, Mr. Anthony Rowley and Miss Ann King Gordon.

On the evening of the 1st inst. by the same, Mr. Cornelius Read, of the firm of Read and Griffing, and Mrs. Eunice Clark.

On the evening of the 3d inst. by the same, Mr. John R. Davis and Miss Mary Pearsall, all of New York.

In Sing Sing, on the 1st inst. by the Rev. S. J. Hillyer, Rev. R. O. Williams, Editor of the Inquirer and Anchor, Hartford, Conn. and Miss Jane Burr.

Religious Notices.

Br. A. C. Thomas will lecture at Deanville, (North Stamford) on Tuesday evening, Oct. 13th. He will also preach in Long Ridge, on Thursday the 15th Oct morning and afternoon.

Brother Wm. A Stickney will supply brother Le Fevre's Desk the two last Sabbaths in Oct. (18th and 25th,) and brother M. H. Smith, the two first in Nov. (1st and 8th)

Br. S. J. Hillyer will preach at New City, Monday Oct. 19th, and at Yonkers, Friday Oct. 23.

Br. John Perry will preach at Hightstown, Sunday next, (to-morrow) 11th inst.

Br. Bulkeley will preach at Flaxhill, Saturday eve. Oct. 10; at Westport, morning & afternoon & at N. Canaan in the evening, Sunday Oct. 11th; at Croton, in the morning, and Sing Sing in the afternoon and evening of Sunday Oct 18th.

Br. M. Rayner will preach in Newark the 3d Sunday in Oct. (18th) afternoon and evening—at Camptown in the morning at half past ten.

Br. L. C. Marvin will preach in Danbury the 3d Sunday in Oct. (18th.)

Books, Pamphlets, &c.

Streeter's Familiar Conversations, a second edition, revised and enlarged.

Memoir of the late Rev. J. Freeman, by Stephen R. Smith.

Six Lectures on Revivals of Religion, by Menzies Rayner.

A Lecture on Capital Punishment, delivered before the Legislature of Vermont, by Warren Skinner, text, Exodus xx, 13.

The Destruction of Soul and Body in Gehenna, a Sermon, by Sylvanus Cobb, text, Luke xii, 4, 5.

Sermons on the Doctrine of Universal Salvation, by O. A. Skinner.

True and False Religion, a Sermon by J. B. Pitkin.

Parable of the Sheep and Goats, a Sermon by O. A. Skinner.

Just received and for sale at the Messenger-Office, No. 2 Chatham-Square.

[The following lines are copied from the New-Yorker, of the 26th ult. They are from the pen of Mr. Greeley, the talented editor of that work, who is now absent, we believe, on a visit to his friends. Indeed, by the first verse, they appear to have been written from his "childhood's glad home." His feelings, and the chaste and interesting manner in which he has given them utterance, will be duly appreciated by every one who has *realized* the joys of revisiting youthful scenes.]

I.

I have stood—'tis no dream—in the time-honored halls
Where for years I have roamed but at Fancy's bright calls,
And my foot has been echoed—O soft be its tread!
By the walls which enfolded the loved and the dead.
One tear to their rest!—but not now be it given,
While full on my brow plays the fresh breath of Heaven,
And around me the living in joyousness come,
To welcome me back to my Childhood's glad home.

II.

Thou hast changed not, sweet land! since my Infancy's hour:
Ah! only o'er me hath the Conqu'ror had power!
Thy pines' murmur falls as of yore on my ear;
Thy brooklets as sweetly, as sparklingly clear,
Claim their spell o'er my rapture-fraught heart;
And the sun's setting glow on thy meadow's deep green
Endears, while it hallows, the soul-treasured scene,
As sadly I turn to depart.

III.

As 'the Ship of the Desert' her weary load bears.
Over Afric's or Araby's waste,
While days have toiled on since aught verdant was seen,
When lo! 'mid the parched earth an islet of green:
A palm o'er the sand-waves its stately form rears,
And green, 'neath its branches, an oasis peers,
While a clear rolling fountain the grateful shade shares,
Inviting the weary to taste.

IV.

He drinks, and is gladdened; but, warned by the Past,
By its peril, privation, and pain,
He fills to the Future; and long is the fast
Which leaves him thus fainting again:
Though sterile his path, beneath Day's fervid glare,
Where no fountain may brave the sun's ray.
His trust is within—he has sustenance there—
And firmly he holds on his way.

V.

Thus, Memory! thus in thy innermost cell,
With the treasures of ong vanished years,
Shall these bright days of transport unfadingly dwell,
Oft watered, it may be with tears:
Now Fortune! thy worst!—though I quail at thy frown—
Though thy smile be my sunshine of bliss—
Thy surge may sweep over—no more may it drown:
— I dare thee to rob me of this!

SAYINGS AND DOINGS.

They brought his proverbs to confute his life.

The celebrated author of *Lacon*, gave to the world a thousand wise apothegms, and yet lived a gambler, and died a suicide. Thus the follies of the world are more conspicuous in the doings than in the sayings of men. Actions are better indices of the character than words.

You may take a hundred cases, called by the world *unfortunate*—and upon examination you will find that in about ninety, their subjects have been *unwise*—not in theories, but in their practice. And the fact that I wish to illustrate, by a short story, to day, is this—that a very moderate share of common sense will enable a man to get along comfortably, respectably, and usefully—*if he only lives up to it.*

Billy Bunker, as the neighborhood used familiarly to call him, was a blacksmith—and for many years shoed the horses, mended the ploughshares and harrows, and did all the jobbing in his line, for the country round about.

I remember him when a boy—with his little chip hat, and a coarse linsey round about, travelling in the dusk of the evening to Jasper Single's night-school. All the learning he ever got was there—and a moderate portion it was. But what he did get, he used ever afterwards to the best advantage.

Nobody ever dreamed of associating such an idea as genius, wit or talent of any kind, with Billy. He served a long apprenticeship to his trade—and when he came of age, his old master said to him; "Now, Bunker, though you *are* half a fool, you've a pair of hard hands and a hammer, and if you only use them well, you'll do better than some wiser people."

From that day, if there was one prominent feature about the man's character, it was his singleness of purpose—a simple reliance upon his hands. He practised precisely what he knew, and never ventured a step beyond. He understood his trade, and he kept at it—he looked to no other resource, and he bent his attention entirely to his business—and never expecting to rise by any other means, he troubled himself about none other.

Changes passed upon changes in the village and the neighborhood. Lands rose and fell, and money was made and lost—but Billy Bunker's hammer still went from morning until evening. Among the boys who used to assemble at the old school-house, in its days of primitive simplicity, some went to the cities and became merchants—some became lawyers or doctors—some speculated in lands and stocks, and some in lotteries—but still Billy hammered and hammered upon his anvil. A quarter of a century hardly changed him in appearance, and worked no change at all in his habits. There he was still with his checked-shirt and chip hat, his hard hands and his hammer.

Through all the vicissitudes of twenty-five years—and amid all the ups and downs of life around him—the honest Blacksmith scarcely ever lost a day's work or a night's sleep. He moved in the humble sphere of his occupation, pretty much like a piece of machinery, which every body expects to perform its accustomed part with uniform regularity and uniform effect. His work was always well done, and punctually done—his charges always the same—his bills always collected once a quarter—and as he did not like to trust much to his arithmetic, he never contracted debts. No man ever was governed by simpler rules—or lived more scrupulously and exactly up to them. And *that* was the secret of his success. For he did succeed. There is a neat white cottage on the hill, beyond the village, circled by a grove of old oaks, surrounded by pleasant fields and the very picture of rural quiet and contentment—a hand of simple taste has trained the honey-suckle to the eyes, and embellished the little yard and garden with fruit and flowers. That is Bunker's. He lives in his old age, upon the ample earnings of a long life of steady industry, devoted to a single object, and the certain result of the simplest of plans, pursued by the simplest means.

The small school at the foot of the hill is taught by an old man, to whom the reader may hereafter be introduced. That beautiful cottage place, with two hundred acres of choice land, was his patrimony; he inherited it in boyhood. He was a genius; finished a superior education in the city; wrote for the newspapers; made speeches at public meetings; held for some years a justice's commission; and was a leading man.

But there was in his management just that strange compound of wisdom and folly, which is so often seen in the lives of men of genius. He had gone in pursuit of knowledge so far beyond the limits of *utility*, that he never seemed to get back within her pale; and, holding that it was by no means necessary that a man should know how to *cook* a beef steak, he forgot that it was often very important to know how to provide the means *to procure one*. He was a man in theories wonderfully superior to the blacksmith; in practice wholly his inferior. He spent his estate, and the other acquired it.

What is unquestionably true in the ordinary business of life, is equally true in all its departments. The ablest and most valuable professional men in the world, are not, as a general rule, the most highly gifted; No, they are the plodding, hard-working, common-sense men, who have risen by dint of untiring application, and unwearied effort, from small beginnings.—They are the self-made men, generally, who are the safe men.

The truth is, while you only hear people *talk*, you will be very apt to believe there is a vast fund of wisdom afloat in the world; and when you come to observe closely how they *do*, perhaps you will conclude there is even a greater amount of folly. In both cases one is liable to let his judgment go to extremes. The secret is, the head most commonly wags the tongue, and the heart moves the hands. We say what reason prompts; and do what passions, and feelings, and inclinations prompt.

Now, let me advise the reader, for whose benefit I have devoted this half hour, to be a *doer*, not a mere *sayer*, of wise things.

Education is good; rules are good; maxims are good; for just as much as you make them tell upon your practice.

Emporium and True American.

FIFTH VOLUME

OF THE

New-York Christian Messenger and Philadelphia Universalist.

Edited by T. J. Sawyer, A. C. Thomas & P. Price.

In calling the attention of the public to the 5th volume of this paper, little need be said in explanation of its course and character. It is now on the last quarter of the *fourth* volume, a period of time abundantly sufficient to develope its leading features. The steady, (though limited) improvement which has taken place in its list of subscribers, from year to year, since its commencement, is an evidence that its general course has not been wholly disapproved of.—The only pledge that its conductors can give for the future, is, that no efforts will be spared to sustain what little of reputation it may have acquired, and as far as in them lies to *improve* upon the past. And to this end they ask the countenance and aid of writers in the denomination, by occasional contributions to its columns. Its list of contributors has been limited, but to those few many thanks are due for their zeal and industry. It is hoped the number of these devoted friends may be considerably increased.

To agents and patrons who feel more especially interested in the welfare of the paper, the publisher would say, that although the list is regularly increasing, it still needs considerable additions to suitably remunerate those engaged in its management. May we therefore be allowed to ask of friends additional efforts in extending its circulation. With a little exertion, the list can unquestionably be much increased; and if the paper is at all serviceable in the promotion of Bible Truth, every additional copy that is put in circulation is a noiseless but powerful preacher of the glorious doctrine which it espouses. Words need not be multiplied on this particular. Shall we rely on the desired aid in commencing its 5th volume?

☞ In addition to the foregoing, the publisher has the pleasure of stating, that Br. C. F. Le Fevre, Pastor of the Third Universalist Society in New-York, and who is very favorably known throughout our denomination, sailed from New-York on the first inst. on a tour of six or eight months through Europe. Arrangements have been made with him for a regular correspondence through the Messenger, during his absence, which it is believed will add greatly to the interest of the forth-coming volume. We shall be furnished with a sufficient supply to commence a regular weekly publication of his letters with the 5th vol. first Saturday in Nov.

Terms. The "*New-York Christian Messenger and Philadelphia Universalist.*" will continue to be published as heretofore simultaneously in New-York and Philadelphia every Saturday, on good paper, in royal quarto form, at $2 per ann. *in advance*. The 5th vol. will commence on the first Saturday in November, 1835. Publishing offices, No. 2 Chatham-Square, foot of Bowery, New York, and 138 Chesnut-st. Philadelphia. Letters to be addressed, post paid, "P. Price, 2 Chatham-Square, N. Y." P. Price.

Universalist Books.

A general assortment of BOOKS, PAMPHLETS, &c. treating of the doctrine of Universal Salvation from sin—the final restoration of all men to holiness and happiness, may be found on application at the Publishing Office of the Messenger and Universalist, No. 2 Marble Building, Chatham-Square, (foot of Bowery,) N. Y. ☞ Entrance in the Drug Store. Friends, and opposers of that sentiment, too, are respectfully invited to call and examine the works. Among them are a great variety of cheap Pamphlets, comprising Sermons, &c. Those unacquainted with Universalism, are especially invited to call.

New Pamphlets.

An Essay on the intellectual and moral power of Universalism, together with a Bible Creed.

Freedom of the Gospel, a Sermon, and a Funeral Discourse on the death of Samuel Whittemore, Esq. both by C. F. Le Fevre, just published and for sale at this office.